

BIBLE SOCIETY RECORD



PILGRIMS ON THE WAY TO CHURCH

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"The Book of the Lord"*

By Bishop W. F. Oldham

IN the thirty-fourth chapter of Isaiah and the sixteenth verse, you will read these words: "The Book of the Lord."

Now, no Methodist's outfit is complete without three books: a hymn book, a discipline, and a Bible. I say his hymn book because, as a Filipino preacher once said, in very quaint language, "So far as I can see, Methodism is the Holy Ghost on the inside and the singing of hymns on the outside."

The next is a book that tends to grow in connection with this matter, in complexity and in bulk; but I am not sure that advancing values are marked by increasing bulk.

The third of them is the Book in which you will find both the principles of life and the sources of energy, whereby those principles are to be incorporated and put into action.

And there are these things about this Book which are strange, to begin with. First, it consists of sixty-six different booklets written by many authors, all the way from humble herdsmen at the bottom to kings at the top. It was written through several hundreds, if not thousands, of years, and yet there is a strange oneness about this entire library, so that we, all of us, immediately consent when we designate it as **THE BOOK**.

Another thing: It is an old book, and yet it grips, perhaps as never before, our modern life. If you want to see a kind of commentary on the main teachings in many regards, of the Book, you will read them in the Fourteen points—a very modern statement of them. Then, again, it is a foreign book, and yet somehow it roots itself in every civilization; and in every civilization it becomes so domesticated that the people affectionately refer to it in many lands as "Our Book."

Now I think there are certain reasons for this primacy of this Book above all books. First of all, there is about it a marked literary charm and gripping force, both strangely combined. Talk to any student of style and he will say to you that you can go nowhere for the moulding of your literary style as to the real well of English undefined. The beautiful stories of the Old Testament are so charmingly told.

How I laughed within myself when, as a young man, I became acquainted with the story of old Doctor Samuel Johnson's time, who appeared amidst a group of the literary people of his day and said to them, "I want to read you a most charming pastoral story" and then read to them, and they hung upon his words and gathered about him and complimented him, some of them supposing he might have written it. Other more skeptical asked where he got it. He said, "Well, if you want to know where I got it, here is where I got it." And taking out his Scripture, he opened to the story of Ruth, that parable story of the Eastern World.

Wasn't it George Moore, that brilliant stylist and unbelieving soul, who, when he first became acquainted with the stories of the Old Testament, put them down with something of force on the table and said with rising tones, "Why, marvelous! we couldn't have done better." He was a great admirer of the French stories. We rather think he could not have done better.

Go, if you will, to the tender beauty of the Psalms. I heard Doctor Haven say to me, just as I came on here, that amongst the portions that had been printed by millions for India were the Psalms; for, said he, "Somehow or other everybody, whether Christian or non-Christian, likes to read the Psalms."

Go on to the biting satire of the proverbial philosophy—take a pinch of salt like this: "Wiser is the sluggard in his own conceit than the man that is too lazy to find out how—wiser the sluggard in his own conceit than seven men that could render a reason."

Go on to the sweeping of the horizon by those great master writers whom you will find among the Prophets, until you come to Isaiah's wild, seraphic fire. Go still further across a space of time into those wonderfully fascinating stories of lives from which all men have, ever since they have been written, found sustenance and encouragement for the highest and noblest in life.

Go still farther. Listen to St. Paul in his fervid writing, rising occasionally, as you know, into passionate lyric, as he does in the thirteenth of Corinthians or on the matter of the resurrection in the fifteenth of Corinthians.

Go to that strangely solemn and beautiful

*Sermon delivered on "Bible Day" at the Methodist Centenary Celebration at Columbus, Ohio.

writing, by whosoever wrote it, that is known under the name of the Epistle to the Hebrews. Let me read you a single verse or two, which I declare to be the supreme literary gem of all literature of all times. I will challenge you to produce anything like it in simplicity, in augustness, in vast impressiveness. I read: "And Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."

Do you wonder that Faber, the high churchman, who afterwards became a Roman Catholic, when he sadly parted with his English Bible wrote these words, "It lives on the ear like music that can never be forgotten, like the sound of church bells which the convert scarcely knows how he can forego."

And added to this literary charm is a certain gripping force. Wasn't it Mr. Emerson who said, "The Bible owes its primacy in the world to the fact that it came out of profounder depths of thought than any other book." It came surely out of the depths of God to speak of man.

Heine, that tempestuous soul, found himself one day in Heligoland; and he was tremendously bored by a deadly dull sky and moist, mist-laden surroundings; and there was nothing to do, and the man was unutterably dull until towards the afternoon, in the early afternoon, he happened to run across a copy of the Scriptures. He began to read. They were unfamiliar. It was a powerful mind and a mighty imagination for the first time in contact with this book. At the end of the day this is what he wrote: "What a book, vast and wide as the world, rooted in the abysses of creation and towering up beyond the blue secrets of heaven! Sunrise and sunset, birth and death, promise and fulfilment—the whole drama of humanity is in this book."

And yet there are some poor dear men, and occasionally a woman, who have sometimes allowed themselves to say, "It is rather dull." My friends, the impeachment is not of the Book.

Now I turn from the mere form and literary charm and grip of it, to its moral content.

My friends, it is a book, but it has a strange power to enter into positive life and to change the course and trend of human individual life. There is a strange dynamic about it. There is a quickening power about it. This same Heine says this: "He who loses God can find him in this book; and he who has never known him is here struck by the breadth of the divine Word. The law of the Lord is perfect." And

the proof of it is that I am talking of the moral demonstration—converting his soul.

You will remember that story of Augustine, four hundred years after Christ, fourteen hundred years ago. Wanton, riotous, unconstrained in conduct, he sat alongside of his young friend. Presently he wandered away from him. A storm came up. He threw himself under a fig tree, and in the thunder of that storm he heard more than the mere natural voices of the sky. He was greatly troubled. His soul awoke, and he thought he heard a voice saying to him out of the thunder, "*Toli; legi—toli; legi* (Arise, read)." He went back to where his young friend was, and he picked up a manuscript that was there, and he read these words: "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." The thunder from the old Book has smote as no earthly thunder or lightning can strike, and that man was smitten to the heart; and out of that came the great saint, the great theologian who has practically held Christian thought in the grip of his thinking for many a long century. Out of it came the case of Felix Mendell, who also was captured by this Book and who sought baptism; and when they said to him, "What do you wish to be named?" he said, "Call me 'Ander', a new man." He was the first great historian of the Christian Church.

And not only Christians—I myself was in the city of Heidelberg in South India, years ago. I was the guest of a prominent Mohammedan nobleman, who stood next to the throne in the Nesaums Territory. He said to me that night to my astonishment, "If you will look here, you will find a little book that you know"; and with that he took out a copy of the Holy Scriptures. I hadn't been looking at his books. He handed it to me, adding, "I wish, Sir, that you would read something out of that book, and then I would like you to pray with me." I read out of the Book. I knelt down and prayed with him. That man arose manifestly moved and this is what he said, "Sir, it warms my soul, and I never stop to ask, after reading it, whether I any longer am a Moslem."

Then again, in the third place, as in life it strengthens to all goodness, so indeed it supports in all fortitude and happy anticipation. You remember how Jacob, when fleeing from his offended father, found himself in the wilderness, put a stone under his head; and that night thinking upon the God against whom he had sinned, as well as the father and mother whom he had left, there grew in his fancy, with stones

like that which was under his head, a ladder that went up to the skies, built of these stones of the wilderness. I came across William Taylor—whom may God bless forever. He is in heaven, but it won't hurt a happy saint in heaven to have a grateful soul on earth to whom and to whose family he was the means of bringing this word of light—it will not hurt him to have a grateful soul down on earth say God bless him even more than he is blessed at this moment. I met Taylor in a railroad station, and he said this to me: He had been accustomed through all his long world wanderings to put a stone in the crook of his neck. He didn't put his head on the stone, but he put his neck on a stone, and let his head hang over a bit, and that is how he slept. Somebody had stolen his valise, and in that valise was his precious stone. Said he, "I don't know what to do about it, Brother Oldham, excepting last night I got this"—and he took out a hard bound Bible. He said, "I put that under my neck last night." And then he looked at me and in one of those occasionally dreamy moods that came to that wonderful, vigorous, and practical man, he added: "I think I will use this in the future, and by and by, when I am going home, the promises of God will creep out of it, and make a ladder of God for me to reach the skies from this earth in which I have tried to serve my God." That is exactly what the Book does. It builds a ladder for the dying soul.

Listen to John Wesley, "I want to know one thing—the way to heaven, and how to land on that happy shore." Well, brothers and sisters, we had better all get knowing that one thing.

God himself has condescended to teach the way. For this very end he came from heaven. He had written it down in a book, "Oh, give me that Book at any price; give me that Book of God. I have it. Here is knowledge enough for me. Let me be a man of one book." You don't wonder that that man, when he was dying, said, "I the chief of sinners am, but Jesus died for me." He learned it out of that book. You will remember that it was he that said, "Thank God, all our people die well." They do, if they mind the Book.

In the next place, it builds nations. Mr. Taft was exactly right when he said to us the other day that we Methodists are not pacifists, but we are pacific, we are peaceful people; but about war, when you offend against the good of humanity you have the wrath of any people who are nursed on this book, because love always has lightnings slumbering in its bosom. Attack me, I have no desire to attack back, if this book be helping me; but attack mine—attack those who are given to me to care for and to live for, whether in family relation or

in citizenship or in human fellowship—attack the loved one, and love arises to smite in its wrath.

And, therefore, this book breeds valor. No sound did the European armies ever hear in their day more terrible to their ears than the sounds of the Psalms of David upon the lips of Oliver Cromwell. The Roundheads and Cavaliers, with their gay and gallant bearing and all the rest of it, fought well; but if you wanted dead-sure, awful, tremendous, valorous fighting, then you went to where Cromwell's men were. You don't wonder, therefore, that Marshal Foch, that great general of our day, writes this, "The Bible is certainly the best preparation that you can give to an American soldier about to go into battle to sustain his magnificent ideal and his faith."

I am so happy to know that these good friends of the Bible Society have put out, as you will read in the little slips in these books, nearly 7,000,000 copies of these two little books that I hold in my hand—bound in khaki for the soldier, and God bless the khaki forever! and bound in blue for the sailor, and God bless the blue of the boys forever! My friends, what do you think those books did for the boys in the hours of supreme danger?

All manner of tales are coming back to us. Listen to this one: Here lay sixteen of them in a very exposed place, heavily shelled at the time, covered with slime, trying to hide themselves in the mud pit, and yet in danger at any moment of being wiped out. Every boy that had one of these began to read. A corporal, who was without one, said to one of the men, "Let me have yours"; but the boy's eyes were glued on the Book. "Sell it to me," and he began to raise the price. The officer who reports this matter said the corporal offered as high as \$15, but not a man would part with his book. Who can estimate in dollars and cents the value of that book to some dear lad who was thousands of miles away from home, stormed at by shot and shell, expecting almost any moment to appear in the presence of his God? Its value was above rubies, and its price could not be measured by any earthly measure.

A Canadian officer, himself not a Christian, bears this testimony. He said, "I saw a number of my men when we were about to go over the top—and we knew that it was positively hell to go over the top at that particular place—reading, and I saw a man with one of the books in his hand, and the other men were eagerly looking toward him; but the books seemed to be scarce. Finally one man got out his little pocket knife and a page was cut out and given to every man as long as they lasted." The amazed officer looked on to see the eager-

ness with which the men were poring upon that book in the very hour when that book meant most to immortal souls about to adventure themselves in a great errand of God.

It enters into life. It not only builds valor, it builds statesmen. The historian Greene, in his shorter "History of the English People," says, "They are practically a people of one book, and that book has put its fortitude into their very basal make-up." It was Andrew Jackson who lay dying. His family was gathered all about him. He pointed to the family Bible and he called out in tones beyond what they thought was his strength at the time, "Sir, this rock is the foundation of this republic."

That is the book which the American Bible Society is trying to spread over all the world. They have 2,000 men scattered everywhere. They have put out since their beginning millions upon millions of copies. They have sent here, there, everywhere, amidst abounding danger, amidst incredible difficulties, these men who have carried God's Word. They sell the Scripture. They give it. They carry it. They explain it. They are practically the pioneers of the entire Gospel invasion of any country.

Let me tell you a story before I cease, about a man who happens to be the Agent of the Bible Society in my own town of Buenos Ayres, in Argentina. His name is the highly honored name among all the Latin names of the South—his name is Señor Penzotti. And Señor Penzotti found himself as a colporteur at that time up in the wilds of Bolivia, on the edge between Bolivia and Peru. He got the loan of the home of a kindly man to hold a meeting in which he would explain what this book was about. There came to that meeting several people, among them a little starved, pinched, cold-looking Indian girl. The meeting was over. It was eleven o'clock at night. Your Latin-American is not so eager to get the meeting over as some other people. It was, therefore, somewhat late when the service was over. The little girl crept up towards the speaker who had been explaining the Book, and she said to him, "Señor, I don't want to go home, for my mother will beat me, and there is nothing but stripes awaiting me. Won't you take me to that Jesus that you were talking about? You said he was so kind. Perhaps he will take care of a poor girl that knows she will be beaten." And Señor Penzotti, himself a guest, the people of the house wanting this thing to come to an end, gently persuaded her that this Jesus was not accessible in that fashion; but, if she would come back in the morning, he would tell her more about him and lead her to him. The next morning before daylight he heard a tap at his door. Hastily dressing himself he came out. Here was the

little girl, who said, "Señor, if you can't go yourself, won't you give me a little letter to that Jesus, and I will take it to him, and he will be kind to me, for you said so."

Señor Penzotti, a man of exquisite tact, and deep intelligence of human nature, drew the little one to himself and began simply and humbly to explain that great spiritual presence that is as real as any material body; and gradually there dawned into the intelligence of that little child the ever-present Jesus. She slipped down alongside of the praying colporteur. He led her so sweetly, so simply, into the direct presence of her Lord. She put out her little hand of faith. She clasped the hand that had been riven for her. She awoke, and she said, "Señor, now I understand. I am going home." She went home.

The next day she brought her brother to the colporteur. To cut a long story short, at the end of several days of that kind explanation of this colporteur out on the roof of the world, in the Andes Mountains, the mother of this girl and a boy—who had been an Indian woman given to drink, accustomed to the filth that, alas, characterizes that unhappy race—came angrily to say, "Señor, what have you been doing to my children? Formerly, when I whipped them, they would always answer back. Now I beat them, and beat them, and they don't say a word. They are all the time singing about Jesus, and they have got a little book, and now and again the boy reads to me. What is the meaning of it all?" Señor Penzotti said, "Sit down, Señora"; and he commenced talking to her; and the law of the Lord is perfect converting the soul, and that is what happened.

Now, outside of that town, just on the edge of it, is a little Indian hut, perfectly clean, in which lives an entirely sober, cleanly, industrious woman, with her big boy—now a farmer. Next door lives her girl, married to another farmer. Both the houses are clean, industrious, and respectable. The law of the Lord has entered into the hearts, converting the souls; and Madonna Maria—for that is what they call her—has stepped up: she is a servant of God on the tops of the Andes Mountains.

Thank God for the American Bible Society that sends out thousands of its books to do that kind of work everywhere—everywhere: the Far East, the sparsely settled South, the North, West—everywhere. All my life I have been a missionary. I want now to lay a tribute of grateful affection and praise at the feet of the American Bible Society, and to say to every minister, particularly, that listens to me: Make room for the Society, for it is the pioneer servant of God in all the waste places of earth.

A Little Journey to Plymouth, Where the Mayflower Landed



FROM the Bible House in the heart of New York, to Plymouth Rock, on the Massachusetts coast, isn't much of a trip in these days of trains and taxis, when one counts the distance geographically—a mere three hundred miles, or so.

But when counted in the terms of time, it covers a period of exactly three hundred years, reckoned from the day that the Pilgrim Fathers landed, and this seems immeasurable.

It is only a matter of a few minutes' time for a New Yorker to speak to a friend in San Francisco, three thousand miles away.

And he may cable to Plymouth, England, from whence the "Mayflower" sailed—three thousand miles in the opposite direction—in almost the same brief period.

In some respects, however, it is easier to touch the life and the soul of the Pilgrims who lived three hundred years ago than it is to reach a distant friend by the modern miracle of the telephone and the telegraph.

For the influence of the Mayflower Pilgrims has permeated the entire structure of our modern life—civic, political, and religious—and they build upon a rock which has withstood the assaults of every demagogue, every "infidel," and every despoiler of the people.

* * * * *

The Plymouth of 1920 is modern—just as modern as the average New England town of 15,000 inhabitants.

The torch of the Indian and the pioneer has been supplanted by a "Great White Way" system of arc lighting.

Instead of the rough, lonely trail that led up from the shore of Cape Cod Bay, there are now crowded railroads and trolley cars.

The crude tools and appliances of the Pilgrim laborers have been superseded by power plants and systematized factories.

Instead of the plain blockhouse made of logs and thatched roof—for which the Pilgrims were nevertheless very grateful—there are now beautiful public buildings; and institutions and organizations by the score flourish.

* * * * *

The old English names found in Plymouth demonstrate that many of the descendants of the original families still live there. But within a stone's throw of where the Pilgrims landed is a little Italian settlement, the residents giving every evidence that they have

acquired the spirit of New England thrift, but having a life distinctly their own, which, in its festivals, parades, and celebrations, lends color and gayety to the more serious existence of the "Mayflower" descendants.

Just around the corner is a "movie" show. Every afternoon the women and children stream down the side streets to see the pictures, and at night the men and boys are its chief patrons. Some may think that the 1920 Plymouthites are more than making up in their appreciation of pictures for what the original settlers missed; although a rather hasty judgment may decide that they did not miss much, so far as most of the pictures are concerned.

Up the street is a workingmen's restaurant, which at noon is crowded with shirt-sleeved artisans, who apparently talk nothing but "shop" as they eat—wages, hours, conditions, and related subjects. Thousands of them are employed in the great cordage works, the woolen and worsted mills, and in a score of other manufacturing concerns.

To the early Pilgrims who worked from sunrise to sunset and received a wage upon which they barely subsisted, and whose "conditions" would have given a modern walking delegate a fit of apoplexy, the hearty meals which these workingmen eat would have seemed like daily feasts.

Most of the Plymouth industries have been developed during the past fifty years. The Fathers had counted on fishing and farming and furs for their support—manufacturing was not their "line." And even down to the last generation, Plymouth had a hundred fishing boats which regularly went out to sea.

Curiously enough, within ten years the town granted a Plymouth citizen the use of a large area of the sand flats in the harbor for the propagation of clams—which the early Pilgrims disliked so heartily—or else they might not have gone hungry so often during those first two terrible years.

* * * * *



THE SITE OF THE PILGRIMS' "SERVICE HOUSE"

But modern Plymouth hasn't the interest one finds in its ancient landmarks and traditions, and principally in the historical events concerning which there is no dispute or question.

The site of the first house built in Plymouth is in one of the most picturesque parts of the town. One can imagine why the first settlers were at-

tracted to the little brook just beyond their landing place. Looking down from the hill which the "ten principal men" who first landed at Plymouth Rock undoubtedly climbed to obtain a good view of the surrounding country, it is easy to believe that they laughingly selected the exact spots upon which each would build.



FREIGHTED WITH PILGRIM PIONEERS THE MAYFLOWER CROSSED THE SEA

But the first house erected—near the corner of Carver and Leyden Streets—was a "common house," about twenty feet square. Within a month, the thatched roof was burnt, and because it was on the Sabbath day, no man dared put the fire out!

No doubt these earnest men and women were particularly tender after their long, perilous journey overseas. They were grateful to God for their deliverance, and even at the cost of losing the shelter which they needed so much in the midst of the winter, they refrained from "displeasing the Lord" by violating the law of the Sabbath day as they interpreted it.

Perhaps it should be said just here that the Pilgrims, in the austerity of their doctrines and beliefs, imposed no harder tasks upon their neighbors than they gladly assumed themselves. They counted it a joy to suffer when to sacrifice meant the glory of God and the extension of his kingdom. But it must not be supposed that the Pilgrims deprived themselves of all the ordinary pleasures of life. They were happy in their social relationships, and no merely incidental testimony to the contrary should be seriously considered.

* * * * *

There is a public fountain just outside the post office, which has its source on the "Brewster meerstead," to which historical reference has frequently been made. The water is driven by electric power from its source near the Town Brook, two hundred feet distant. "Freely drink and quench your thirst" is the legend engraved on the granite.



"FREELY DRINK AND QUENCH YOUR THIRST"—THE PILGRIM INVITATION.

The Pilgrims were told before they left England that one of the worst dangers they would face in the new country was the poor water, which, it was said, would "infect their bodies with loathsome diseases." But they soon discovered the life-giving properties of the wonderful springs which abounded in Plymouth, and among the chief of them was the one on Elder Brewster's land.

Pilgrim Hall, a museum established by the Pilgrim Society, was erected just about one hundred years ago. Here hundreds of relics are displayed, some of which are of very great interest because of their historical connection.

Governor William Bradford's Bible is kept in a small steel safe, but it may always be seen. It was printed in 1592. Near by is the Bible used by John Alden, dated 1661. John Eliot's Indian Bible, dated 1685—one of only four copies known to exist—is in another case, as are also a Dutch Bible and a "Breeches" Bible, dated 1599.

There is the sword of Miles Standish, come down from the Crusaders, although it is said to date back to three hundred years before the Christian era.

The frame of the "Sparrowhawk," the ship which was wrecked on Cape Cod in 1626, is in the basement. It is incredible that this very small craft actually sailed across the ocean. The "Sparrowhawk" is fully as old as the "Mayflower," but only about one-third as large.

Among the many other odd relics in the Hall are an ancient pew-back, a keystone from an arch in Scrooby Manor, Miles Standish's chest and his will, a "Mayflower" christening blanket and bowl, a commission issued by Oliver Cromwell bearing a pen and ink portrait of him, and the autograph—"Oliver P"—of the "Protector," and his seal. There are innumerable paintings and articles of various description, and one could profitably spend an entire day studying the contents of the Hall.

* * * * *

Plymouth Rock, like the famous Liberty Bell, is cracked. The Rock was originally a solid boulder, weighing about seven tons. It is greenish syenite, and very hard; but it is believed that through the action of frost the Rock was rent in two.



THE STEPPING-STONE TO FREEDOM FOR TIRED PILGRIM FEET

It is interesting to note, by the way, that the astronomers have calculated it was flood tide at the hour when the Pilgrims landed, which would bring the water well up to the famous Rock.

In 1774, the Rock was removed from its original resting place in the bay to the Town Square, where it was placed at the foot of a Liberty Pole. Here it remained until 1834, when, on the Fourth of July, it was carried with great ceremony to Pilgrim Hall and placed in the front area, enclosed by an iron fence.

But later it was thought that this was too far removed from the water; so, in 1880, the Pilgrim Society quietly brought back the portion of the Rock which had been moved about,



AND HERE THE PILGRIM DEAD AWAIT THE
RESURRECTION MORN

and reunited the separate pieces, after they had been apart for one hundred and six years; and it is assumed that now the Rock presents much the same appearance as when the Pilgrims used it as a mighty stepping-stone.

* * * * *

Half of the one hundred and two pioneers who came in the "Mayflower" in 1620 died during that first hard winter, a dread disease devouring them, and they were buried on Cole's Hill—their graves being leveled and in the spring grain planted above them, so that the Indians might not know the extent of the loss of life among the settlers.

And in these later days portions of human bodies are still found by diggers in the Cole Hill area, these relics being carefully treasured and respected.

Beyond the Town Square, and high above the city, is Burial Hill. Here rest those who survived the first winter, awaiting, with their fellow Pilgrims, buried on Cole's Hill, the trumpet of the Resurrection Day.

Here, too, may be seen tablets marking the sites of the Old Fort and Watch Tower.

* * * * *

But, truly emblematical of the basis of the Pilgrim's struggle for a righteous nation built upon a righteous people, is the National Monument to the Forefathers, made possible by the contributions of more than 11,000 people in the United States and other countries.

The monument is eighty-one feet in height, and is said to be the largest and finest piece of granite statuary in the world, costing about one hundred and fifty thousand dollars.

On the main pedestal stands the figure of Faith. In her left hand she holds a Bible, and with her right hand she points toward heaven.

It was the Bible that served as the foundation of the liberty and the life which the Pilgrims sought in the new country. They made it a lamp unto their feet and a light unto their path. They realized that before they could find peace in a far-away land, they must first find it in their own hearts. And they believed

that the Word of God was the only chart and compass which could faithfully guide them on their journey.

This is what made the Pilgrims great above all other pioneers.

It has truly been said by writers in that country that those who first came to South America sought gold, but those who first came to the coast of New England sought God.

And the subsequent history of the two Americas is a complete vindication of the wisdom of the Pilgrim Fathers.

* * * * *

The principles taught in the Bible are eternal. They are just as efficacious to-day as they were in the days of the Pilgrims. And the need for emphasizing them is greater to-day than it was then.

In order to furnish the Bible to all the people of every nation, and to special classes upon special occasions—as to the soldiers and sailors and marines engaged in the World War, to whom it furnished nearly 7,000,000 volumes—the American Bible Society has been organized for one hundred and four years, during which time it has distributed over 138,000,000 volumes, printed in more than 150 different languages, in the United States and in foreign lands.

The American Bible Society serves all the various Protestant denominations through its immense printing and distributing plant in New York City and in nine other great centers through its agents throughout the entire world.

It is entirely dependent for its support upon the voluntary gifts of those who believe in the Bible and who desire to have its influence extended to the uttermost parts of the earth—to the dwellers in the isolated cabin on the mountainside, to the men in mining, lumber and construction camps, to the farmers in the sparsely settled sections of our country, to the workingmen in shop and factory, to the distressed in heart and mind in the crowded tenements, to the foreigners who come here friendless and forlorn, to the inhabitants of the islands of the sea, and to the oppressed and depressed peoples of every class, rich and poor, in every land, who are vainly looking for comfort and light, and who may find it in the Word of God.*

* This article is reprinted from Mr. Charles Stelzle's book 'et, "A Little Journey," written especially for Mayflower Universal Bible Sunday.



THEIR LIGHT GOES OUT
TO ALL THE WORLD

The Pilgrim Calendar

July 1620—January 1621

[All these dates, except where otherwise stated, are according to Old Style. To conform to our present reckoning (New Style) add in each case 10 days. Forefathers' Day is Old Style, Dec. 11; New Style, Dec. 21. There are differences of opinion and uncertainties in a few cases.]

- July 25. The "Mayflower" leaves London.
 29. Arrives at Southampton.
 31. (Probably.) The Pilgrims left Leyden.
 Aug. 1. Pilgrims in "Speedwell" sail from Delfts-haven.
 5. "Speedwell" arrives at Southampton. (Bradford, "about ye 5."; perhaps a day or two earlier.)
 15. Both ships sail from Southampton.
 22. "Speedwell" dangerously leaking. Put in to Dartmouth.
 Sept. 2. Sailed from Dartmouth.
 5. "Speedwell" again leaking.
 7. Arrived at Plymouth.
 12. "Speedwell" sails for London with twenty passengers.
 16. "Mayflower" sails from Plymouth.
 Oct. 3. First death on board. Heavy gales. Ship in danger.
 Nov. 9. Signs of land.
 10. Discovered Cape Cod (somewhere about Truro).
 11. Cape Cod (Provincetown) Harbor. Go ashore to cut wood. Compact signed in cabin.
 12. Sunday. All on ship for rest and worship.
 13. The shallop put ashore for mending. The women land and wash soiled clothes.

- Nov. 15. First exploring party of sixteen starts.
 17. The party returns with Indian corn and report of Indians.
 22. Weather turns cold and stormy.
 27. Second exploring party of 34 (nine sailors) goes ashore. Peregrine White born.
 29. Expedition returns with corn. Eighteen men remain on shore over night.
 Dec. 3. Much illness from exposure.
 6. Third exploring party seeks a harbor for settlement. Eighteen—including Standish, Carver, Bradford, and others—with ship's mate, who has been at Plymouth.
 7. Mrs. Dorothy Bradford drowned.
 8. The exploring party lands in the night on Clarke's Island, Plymouth Harbor.
 11. (Monday; New Style, 21.) Twelve Pilgrims landed from shallop and explored. (Forefathers' Day as we celebrate it.)
 13. Return to the "Mayflower" at Provincetown Bay.
 14. The "Mayflower" sails for Plymouth.
 16. Anchors in Plymouth Harbor.
 17. Sunday. All stay on ship.
 18. Exploring parties out on shore.
 20. Town site determined.
 21-22. Stormy days keep them on ship.
 23. Timber felling begins.
 25. The beginning of the first house.
 26. Violent storm holds them on the ship.
 28. Gun platform on hill begun. Land in village allotted. Many ill.
 29-30. Stormy and kept to ship. Indian smokes seen.

...

The Diary of a Bible

JAN. 15. Been resting quietly for a week. The first few nights after the first of this year my owner read me regularly, but he has forgotten me, I guess.

FEB. 2. Clean up. I was dusted with other things and put back in my place.

FEB. 8. Owner used me for a short time after dinner, looking up a few references. Went to Sunday school.

MARCH 7. Clean up. Dusted and in my old place again. Have been down in the lower hall since my trip to Sunday school.

APRIL 2. Busy day. Owner led league meeting and had to look up references. He had an awful time finding one, though it was right there in its place all the time.

MAY 5. In grandma's lap all afternoon. She is here on a visit. She let a tear-drop fall on Col. 2: 5-7.

MAY 6. In grandma's lap again this afternoon. She spent most of her time on I Corinthians 13, and the last four verses of the 15th chapter.

MAY 7, 8, 9. In grandma's lap every afternoon now. It's a comfortable spot. Some-

times she reads me and sometimes she talks to me.

MAY 10. Grandma gone. Back in the old place. She kissed me good-bye.

JUNE 3. Had a couple of four-leaved clovers stuck in me to-day.

JULY 1. Packed in a trunk with clothes and other things. Off on a vacation, I guess.

JULY 7. Still in the trunk.

JULY 10. Still in the trunk, though nearly everything else has been taken out.

JULY 15. Home again, and in my old place. Quite a journey, though I do not see why I went.

AUG. 1. Rather stuffy and hot. Have two magazines, a novel, and an old hat on top of me. Wish they would take them off.

SEPT. 5. Clean up. Dusted and set right again.

SEPT. 10. Used by Mary a few moments to-day. She was writing a letter to a friend whose brother had died, and wanted an appropriate verse.

SEPT. 30. Clean up again.—*The King's Business.*

The Bible in Japan*

HAVING heard from Mr. K. E. Aurell, the Acting Secretary of the Japan Agency of the American Bible Society, some interesting statements concerning the circulation of the Scriptures in this country, I asked him to favor me with facts and figures. In response to that request he kindly sent me a copy of his last annual report (for 1919) and gave me permission to make free use of the material contained therein. I wish, therefore, to call attention to the following features of the work of that Society in only the northern and eastern sections of Japan (because the British Bible Society, by an arrangement of comity and co-operation, works in the western and southern sections of this empire). It is, therefore, important to note that what is written below, in reference to statistics, represents only half of the Bible work of Japan, although doubtless much of the generalization is as applicable to one section as to another.

The circulation of the Scriptures for 1919, under the auspices of the American Bible Society, amounted to over 100,000 copies, of which over 50,000 represented portions (especially one of the four Gospels or Psalms), almost 45,000 were New Testaments, and over 6,800 were Bibles. Those figures show an advance over the preceding year, and would have been much larger, if it had not been for the lack of colporteurs, and for labor troubles which prevented the printers from keeping the Agency adequately supplied with many of the editions in demand. At any rate, the increased demand for Scriptures from all parts of the field, especially Tokyo, was very gratifying. "During the last two months of the year practically every copy arriving from the printer failed to reach the shelves of the Bible House; all were either handed directly to waiting customers, or immediately packed for transportation to distant patrons." And one interesting feature of the increased demand is seen in the greater call for the better and more expensive editions. The colporteurs report disappointment at not being able to supply the demand for the best-bound Bibles. One colporteur cited the instance of two young men, who came to his stand late New Year's night and asked for the best Bible published. They were prepared to pay any price; but when they could not get what they wanted, they refused to take a cheaper edition.

Earnest believers are also active in the circulation of the Scriptures. The proprietor of a woolen goods store in Hongs' Ward, Tokyo,

bought a 5-sen New Testament, read it, visited a mission, was converted, and became a member in good standing of a church near by. Now he goes out every Wednesday evening of his own accord and holds open-air meetings, at which he freely gives away portions. And at his special bargain sale day last December he put a portion in every package of goods.

A colporteur sold a quantity of portions to a Christian, who used them for free distribution. A man named Fukumoto received one and became a Christian. When his wife was healed from sickness in answer to prayer he showed his gratitude by distributing portions, in all more than a thousand. One copy found its way about 300 miles to a man in Nara Prefecture; and he and his household (fourteen members) became Christians.

There is also an interesting account of the power of the Word of God in a pearl factory. It always had a good reputation for treating its employees well and not neglecting them morally. But in March, 1919, a new superintendent, named Saito, being an earnest Christian, and a man of one book, the Bible, furnished every member of the institution with a copy of the New Testament. In December one-third of the men had accepted Christ and were baptized; in February more were baptized. Mr. Saito says that he does not go around to see whether the men are working diligently, but he simply inquires how they are getting on in their new-found faith. And it has been found that all those who made the Bible an ever-present friend have become forty per cent. more efficient in the work. Every day's work is begun with Bible reading and prayer. Sunday is observed as the Sabbath, and worship is held regularly. Mr. Saito says that he is called "Bible crazy," and he also says that "in these days when men are face to face with labor problems, there is no solution to it all outside of the teaching of the New Testament. I know that it is effectual, for I have tried it out in my factory."

But the most significant feature of the past year in the Bible work in Japan was the removal of the headquarters of the Japan Agency from Yokohama to Tokyo. It was in 1876 that the American Bible Society opened work in Japan, and it had its headquarters for over forty years in Yokohama, where it was a landmark. Not only the residents of that port, but many who go there occasionally on business, and even tourists who touch at that port

* Reprinted from *The Baptist*.

from time to time, will miss it. But, as the chief purpose of Bible work in Japan is to reach the Japanese, it was essential to move to a more convenient center, where the work could be better seen and known by the Japanese. Japanese pastors feel that it adds to the impressiveness of Christianity on the minds of the people to have the Bible House located in so prominent a place. The way in which the new place was secured is an interesting story in itself. Suffice it to say here that fortunately the three-story site of a Vienna café, on Ginza,

which is one section of the long business thoroughfare stretching clear through the metropolis, became available. The bread, buns, cakes, and cocoa of an Austrian have given way to the bread of life and the water of life. Physical food has been supplanted by spiritual food.

"Man shall not live by bread alone," but rather by the Word of God. The Bible Society is progressing in its great task of making this available to all.

Tokyo, Japan.

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In Italy

TO aid Scripture distribution in Italy grants are made to the Waldensian Aid Society, and to the Methodist Episcopal Mission.

The Rev. Dr. Bertrand M. Tipple, reporting on the work of 1919 for the latter, writes:

In addition to the mere statistics let me add a bit of a story of the Bible work. The two who have been distributing are Giuseppe La Scala, our pastor at Reggio, Calabria, and one of the Methodist chaplains in the Italian army during the war, and Mrs. Luisa Schiavi, an evangelical school-teacher at Montaldo Scarampi, Province of Alessandria.

Mrs. Schiavi, besides working in Montaldo and its immediate environs, went during vacations and over week-ends to the towns of Montegrosso d'Asti, Mombercelli, and Agliano, and through the country districts around them.

Sig. La Scala visited Taormina, Prancalone, Mandancini, Bruzzano, Ferruzzano, Caraffa d'Andria, and Ali Marina. In the latter town he met persecution of the olden times. Instigated by the priests, the villagers stoned him and he was in such peril that the State police

had to go to his rescue. As is so often the case, however, when the excitement had cooled down the reaction in his favor set in, and many went to him with words of sympathy. These began to gather regularly to listen to his message, so that he formed a permanent congregation there, which gathers weekly in a salt and tobacco shop under the care of a local preacher. The number of those present increases from week to week.

The printed report of the Waldensian Society, mentioning that their distribution had been largely among Italian reservists, states:

Some of those reservists, when returning to America, recognizing in our Agent the man who was first to welcome them with words of cheer and hope when they landed in Italy, literally kissed and hugged him, so happy they were to go back to America and see their pastors and friends again. Others did not know how rightly to express their gratitude for the little book they received on landing in Italy, which had been such a dear companion in the long years spent at the front.

...

August 14, 1920.

I am very glad to hear that the American Bible Society is to aid in the celebration of the Tercentenary of the Landing of the Pilgrims by emphasizing the vital part which the Bible played in our early history, and by assisting the churches of the land to observe November 28th as Mayflower Universal Bible Sunday. It is a genuine pleasure to endorse the plan heartily. The neglect of the Bible, not only by the younger generation, but by so large a part of our population is one of the saddest characteristics of modern life; and to remind Americans that to the Pilgrims the Bible contributed sturdiness and courage and faith will be of great service.

KENNETH C. M. SILLS,
President, Bowdoin College, Maine.

September 10, 1920.

It is eminently fitting and appropriate that the American Nation should celebrate the Tercentenary of the Landing of the Pilgrims. That our Pilgrim forefathers were profoundly religious and that they were actuated by the highest ideals of life is conceded by everyone. The Bible occupied a prominent place in their lives and thoughts. The Bible has influenced profoundly the civilization of the world. Its teachings in morals and religion are among the best that the world has produced. The wide circulation of the Bible among our people cannot fail to be of inestimable value to our national life.

M. L. BURTON,
President, University of Michigan.

Notes and Comments

August 12, 1920.

The world will never be saved by statistics. Our industrial problems will never be worked out through legislation; the only solution of our social, political and industrial affairs lies in the truths presented in the Bible. Only as these truths become more and more known and recognized will the nation make any permanent progress.

ROGER W. BABSON,
President, Babson's Statistical Organization.

DR. WILLIAM HENRY ROBERTS, who on June 2d resigned the office of stated clerk of the General Assembly, which he had held thirty-six years, died at the Presbyterian hospital, Philadelphia, June 24th. He was 75 years old. Following a physical breakdown many months ago, Dr. Roberts took part in the General Assembly at Philadelphia in May, though he was compelled to attend in a wheel chair. His last Assembly was notable in welcoming to its fellowship in organic union the Welsh Presbyterian Church, a development that Dr. Roberts, formerly a member of the Welsh denomination, considered the crowning achievement of his career.

Dr. Roberts was born at Holyhead, Wales, January 31, 1844, the son of Rev. William Roberts, who brought the family to America when the late stated clerk was a small boy. They settled at Utica, N. Y. He was graduated from the College of the City of New York in 1863 and from Princeton Seminary in 1873. Between his college and seminary courses he was statistician of the United States treasury department and, for five years, assistant librarian of Congress.

After ordination to the ministry in 1873, Dr. Roberts served the Presbyterian church at Cranford, N. J., until 1877, when he became librarian of Princeton Seminary, going from Princeton in 1884 to Cincinnati, where he was professor of practical theology in Lane Seminary until 1893. During this period, in 1880, he became an assistant clerk of the General Assembly, in 1884 becoming stated clerk, on the death of Dr. E. F. Hatfield, his predecessor.

The offices Dr. Roberts held during the past thirty-five years, the honorary degrees he received, and the books he wrote have been impressive in number. Five years, 1895-1900, he was acting pastor of Fourth church, Trenton, N. J.; since 1888 he was American secretary of the Alliance of Reformed Churches, since 1903 chairman of the committee on federation and union, and since 1907 secretary of the Council of Reformed Churches in the United States. In 1896 he was president of the Pan-Presbyterian Council at Glasgow, Scotland,

and in 1907 Moderator of the Presbyterian General Assembly at Columbus, Ohio. Besides editing the "Minutes of the General Assembly" 1884-1917, he published books dealing mostly with ecclesiastical law. In 1888 he issued his "History of the Presbyterian Church."

Dr. Roberts was a staunch friend of the American Bible Society and always was careful to see that it was represented on the programmes of the General Assembly.

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ONE of the most interesting happenings, if it could so be called, in connection with the celebration of the centennial of Hawaiian Missions, was the sending to the Bible House of the souvenir programme of the events of the week, with a message as follows:

"To the American Bible Society in grateful recognition of the great good which it has done and is doing. From a grand-niece of Samuel J. Mills.

"ETHEL MOSELEY DAMON."

Samuel J. Mills, it may be remembered, was the pioneer whose missionary activities in the United States led to the founding of the American Bible Society in 1816. To have a word from his grandniece, and that from Hawaii, illustrates the expansion of missionary service in the world.

August 31, 1920.

Permit me to wish the American Bible Society great success in the celebration of November 28th as Mayflower Universal Bible Sunday as a part of the celebration of the Tercentenary of the Landing of the Pilgrims. I trust that you will be able to re-emphasize the deep significance of the Bible in the history of our nation. The high ideals of our nation cannot be consummated unless the Bible is known and appreciated by our youth.

RAY LYMAN WILBUR,
President, Leland Stanford Jr. Univ.

HAWAIIAN MISSIONS CENTENNIAL
Honolulu, Hawaii, April 20, 1920.

"REV. WILLIAM I. HAVEN, D.D.,
"Bible House, New York.

"Dear Dr. Haven: Rev. Mr. Mell, your Pacific Coast agent, came to our Centennial, has spoken several times with very good effect, and is now leaving us. His visit has done good and will, I trust, result in an adequate Bible campaign here. Your Society has a rich field in co-operating with our Hawaiian Board.

"Wishing you every success in this, I am,
with aloha, Yours very truly,

"DOREMUS SCUDDER,
"Executive Secretary."

Amsterdam, September 4, 1920,
Heerenracht 366.

DEAR MR. DARLINGTON: Personally I have not the pleasure of knowing you. The "Record" of June last acquainted me with your likeness, and it afforded me the happy opportunity of being the first person able to show it to your highly honored father, the Right Reverend Bishop.

Although we are strangers one to another, there is a great link, which unites us: the love for the Bible Societies.

During many, many years I have had the great advantage of fulfilling the honorable position of President of the Netherlands Bible Society, and it was owing to that capacity that on Tuesday last, the 31st of August, Bishop Darlington made me the offer of a Bible as a token of friendship from your Society.

I reciprocated this courtesy by stating that the Netherlands Bible Society will have the honor of presenting your Society a Dutch Bible.

It was a very sympathetic idea of Bishop Darlington to present a Bible at the time of the Pilgrim Fathers Memorial Celebrations.

Three hundred years ago the founders of the New World left the shores of our dear Netherlands, the cradle of freedom, finding their strength in the grand promises of the Old Bible, and as a token of thankfulness for the freedom granted by my "Fathers" to your "Pilgrim Fathers" to read unhindered God's Holy Word, the great America of the present day offers to the Dutch people a Bible, to that old nation still enjoying full religious liberty, under the happy reign of our much beloved Queen Wilhelmina, the descendant of William of Orange, the founder of the world's true freedom.

If at any time you might be coming to Europe I hope you will offer me the opportunity of making your personal acquaintance.

I am, dear Mr. Darlington,
Yours faithfully,

E. RENÉ VAN OUWENALLER,
President.

To Mr. Gilbert Darlington,
Assistant Treasurer,
American Bible Society,
Astor Place, New York.

PERCY MacKAYE, in accepting the fellowship created for him by Miami University, at Oxford, Ohio, is the first poet to be thus honored by an American college, and it may be that a new precedent for literary life in America is thus being established by the college founded in 1809.

Mr. MacKaye is to give no instruction in the university, although he will have the salary of a professor, and is to have a house furnished by the college. His duties will be simply to live in the village and to produce at will what plays and pageants he cares to bring out. The university is about to build for him a little workroom or studio among the trees of the virgin beech woods of the Lower Campus; and here, before the wide fireplace which

Mr. MacKaye has stipulated must form a part of the structure, it is expected that the poet will write some of his best work. As is well known, he is very much interested in birds. Here he will live in the center of a bird sanctuary filled with thrushes, cardinals, orioles, jays, etc., and in the fields right in back of the house where the family will live, there are meadow larks, quails, and song sparrows in abundance.

This is not the first literary association to be connected with the name of Miami University. The old McGuffey's School Readers that many will remember from childhood were edited here, on a table which is still preserved in the library of the college. It was octagonal and had eight drawers, one for each of the eight years in the McGuffey series. Whitelaw Reid received his education at Miami University, and at one time David Swing was a member of the faculty.—*The Bookman*, September, 1920.

TERCENTENARY HYMNS

[Sung in the Church of the Pilgrims, Provincetown, Mass., Sunday morning, Aug. 29, at a Tercentenary service. Written for that occasion.]

BY MRS. K. M. H. SEWALL

TUNE: *Benediction*

God of the Ages, thine eternal years,
As with a flood, sweep on with gathering might;
The cycles man counts long and full of fears,
To thee are but as watches of the night.

Yet in the calm of thine unending days
The time-marks of our lives thou holdest dear;
Then to our threefold century's note of praise
Thou wilt, our Father, bend a listening ear.

For those who fearless sail the wintry sea,
Braving the dangers of a world unknown,
Their high endeavor here to worship thee,
And in a land of freedom build a home—

For all this heritage of faith held dear,
For fresh revealings from thine open Word,
For truth unfettered—for each added year
A fuller, richer life, we thank thee, Lord.

Still as swift changing seasons come and go,
In love that changeth not, to us draw nigh;
Still may our children's children ever know
The days of thy right hand, O Thou Most High!

WE reproduce for the benefit of our readers the following lines taken from the *Boston Transcript*:

RUSSIANS AND JEWS BUYING THE BIBLE

FOR the first time in their history, colporteurs have been able to make sales to Russians in this country of Bibles and religious tracts, according to the Missionary

Department of Presbyterian Board of Publication and Sabbath School Work. Previously Presbyterian missionaries were able to make no progress among these people, but during the last three months the three colporteurs working almost exclusively among the Russian people have distributed 616 copies of the Scriptures, practically all of which were paid for. Over 200 Bibles of the \$3.85 edition were sold—which indicates to the board something of the eagerness the Russians are now showing to possess copies of the Scriptures for themselves.

Previous to the war and during the war the Russians continued to hold strongly to their own religion, although even at that time some were showing signs of seeking other beliefs. Now, their country has been so cut up and the people so scattered that little peace is given the people by their old forms of religion, and they are ready to turn to something which holds greater promise.

Since the war, increased work has also been done among the Jewish people, and the usual policy of itinerant evangelization is being followed. Two Jewish missionaries are at work, one of whom is a graduate of the Presbyterian McCormick Theological Seminary. Nearly 500 copies of the Scriptures in the English language were purchased from these two missionaries in two months, and numerous tracts have been distributed. Plans to enlarge this work are being made.

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Dear Old Mother Plymouth

BY CHARLES J. NORTH

(Copyright, 1920.)

O, dear old mother Plymouth,

To thy cradle by the sea,

The children of thy lineage

Are homing back to thee.

Our hearts are filled with worship

As we tread thy holy sod,

And walk with spirit forbears

Where once they walked with God.

Hold forth thy hand, dear Plymouth,

As thou wert wont of old,

When all thy simple thinking

Was more than gain or gold; ---

And welcome all who love thee,

Though not of thee begot,

When they would cross thy threshold

To cast with thee their lot.

Let all thy friendly welcome,

That sheltered all who came

To worship at thine altar,

Whate'er their creed or name,

Be with us while we gather

Thy hearthstones to restore,

And light again the watchfires

Along thy sacred shore.

Refresh us with thy blessing,

Inspire us with thy right,

And fill our hearts with courage

To dare thine olden fight;

Fill all our ways with doing,

Our love and faith increase,

And gird us with thine armor

Of righteousness and peace.

Buffalo, N. Y.

Moravian Mission,
Bluefields, Nicaragua,
Central America.

Bluefields, April 24, 1920.

DEAR SIR: In the session of General Mission Conference of the Moravian Missions along the Mosquito Coast, held this morning, the following proposal was unanimously carried:

"Conference takes note of the fact that since the last meeting of Conference, in 1913, the British and Foreign Bible Society has withdrawn from Central America, its work being taken over by the American Bible Society. Conference desires to place on record its deep gratitude to the British and Foreign Bible Society for supplying our Creole congregations with the Word of God, and also, in conjunction with the Herrnhut Bible Society, providing our Mosquito people with the New Testament in their own speech. At the same time Conference extends a hearty welcome to the American Bible Society, and recommends that our English-speaking congregations take up a collection each year in aid of its funds. Conference directs its secretary to send brotherly greetings to each Society."

May I add that these greetings are sent, because we truly appreciate the great blessing which God has permitted to rest on the work of the Bible Societies. It is our prayer, that He will grant new opportunities of making known His Word, and open men's hearts to receive it.

Sincerely yours in the name of our Conference,

KENNETH G. HAMILTON,
Secretary.

The American Bible Society,
Bible House, N. Y. C.

SIGNIFICANT tribute to the value of Scripture circulation is reported as given by Bishop Abraham, of the Syrian Church in Travancore, India, which claims its origin from the Apostle Thomas. In bearing grateful testimony to the value of the contribution by the British and Foreign Bible Society, of the Scriptures in Malayalam, he stated that not only did his church begin to revive when supplied with the Scriptures in the vernacular, but an enthusiasm for missionary work was kindled in the hearts of its members.

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The Orient of August 18, 1920, a little paper published in the Bible House at Constantinople, has in it the following statement:

The work of making a linguistic revision of the Bulgarian Bible, which has been committed to the care of the Rev. Robert Thomson, of Samokov, was successfully completed on August 4th, when Mr. Thomson finished the last chapter of Malachi, having already completed the New Testament some time ago. Mr. Thompson gave the readers of the *Orient* an interesting sketch of what was planned, in the issue of January 28, 1914.

A LETTER from a minister in Alabama, who was at one time connected with our service in the Northwestern Agency, brings us this word of encouragement:

I suppose you have forgotten me, but I have not forgotten you and the time I spent as field representative of the Northwestern Agency. It is one of the bright spots in my memory, and I have oftentimes referred to it as the most fruitful period of my life.

THE following incident taken from the *Missionary News*, of New York, illustrates the hidden hunger for the Word:

It is sometimes pathetic to see how people are longing to hear or read the Bible in their native tongue. As a medical missionary I am also a colporteur, for I always carry with me the Scriptures and tracts of a religious nature.

In passing a short time ago a tailor shop on upper Park Avenue, New York City, I noticed above the door a name that appeared to be Slavic. As I had in my stock a Polish New Testament, I entered the shop and saw a man diligently plying his trade, who had the features of a Slav and spoke Polish well, but who proved to be a Bohemian.

On opening the New Testament, which I handed him, he read a few lines, then turning to me embraced me and kissed me on the cheek. It was the first time since he landed here, several years ago, that anyone had offered him the Scriptures or had spoken to him on subjects of a religious nature. In a moment he had his wife, with a baby in her arms, and another woman in the workshop, and we all talked about the sacred blessings of our Protestant faith.

I was glad, on leaving, to be able to provide them with the Bohemian Bible. HENRY ZECKHAUSEN.

August 23, 1920.

I am glad to hear the American Bible Society is making plans to emphasize the Bible in connection with the Pilgrim Celebration. The Bible was in so peculiar a sense the book of the Forefathers, and has been so potent a factor in the maintaining of the traditions they established on this continent, that it is more than fitting that stress should be laid upon its importance in the past and for the future during the Tercentenary.

Sincerely yours,

W. A. NEILSON
President, Smith College.

THE Rev. Dr. Wm. J. Peck, who died at his home in Corona, L. I., September 16, 1920, pastor for almost forty years of the Corona Union Evangelical Church, was a lifelong friend of the Bible Society and its home and world work. He was for many years secretary of the Long Island Bible Society, and on his retirement from the secretaryship he was elected honorary vice-president to succeed the late Theodore Roosevelt. He was well known all over the metropolitan area for his platform gifts and his earnest and enthusiastic spirit. His death will be a great loss. Dr. Peck was a graduate of Williams College, Massachusetts, and of the Union Theological Seminary in New York.

August 25, 1920.

Anything I can do to add to the circulation of the most read and best loved book in the world will add to my satisfaction, and I know no better time or way in which to observe the celebration of the Tercentenary of the Landing of the Pilgrims than by emphasizing the Book they loved.

F. W. AYER.

FROM the *Missionary Herald*, Japan, we cull the following interesting item, with its encouragement from a non-Christian lawyer:

In a recent letter from Rev. Cyrus A. Clark, of Miyazaki, accompanying an interesting leaflet entitled "Some Lay Leaders in Hiyuga, Japan," occurs the following summary of accomplishments and a comment on the mission's work which is genuinely appreciative:

"The twenty-eight and one-half years of our work in Hiyuga seems a long time for getting the evident, visible results already secured—five so-called independent churches, a half-dozen still aided ones, and the gospel message heard repeatedly by several thousands in sixty or more other places; twenty-four good Sunday schools, with over 1,600 in regular attendance; besides the crowds of children that have always gathered and have had special attention whenever in the touring work there has been a meeting.

"But these have been years of pioneer work—years of beginnings only, and twenty-eight and one-half years is not long in God's thousand-year days. However, as one of our non-Christian lawyers said recently: 'You cannot estimate the influence of Christianity by the number of baptized Christians. Only to have given the people of the province the idea of the one only living and true God versus the 8,000,000 so-called gods of Japan, or the knowledge of the one true God to the masses of the educated in Japan to whom the 8,000,000 gods mean nothing, is an achievement great beyond all estimate.'"

Think too of the thousands of Bibles in the hands of the Japanese, scattered throughout the land. And, remembering that His Word shall not return to Him void, let us walk by faith, while we cannot yet see the nation won to Christ.

THE report of an interesting find comes from an English bookseller. Some time ago an old history of England was purchased, in an ordinary "house lot" of secondhand books. The book was worthless, but within its pages was found a letter written by Charles Dickens from Gad's Hill Place the day before the great novelist's death. The letter was as follows:

Gad's Hill Place.
Wed. Eighth June, 1870.

DEAR SIR: It would be quite inconceivable to me—but for your letter—that any reasonable reader should possibly attach a Scriptural reference to a passage in a book of mine reproducing a much abused social figure of speech impressed into all sorts of inappropriate occasions without the faintest connection

of it with the original source. I am truly shocked to find that any reader can make the mistake.

I have always striven in my writings to express veneration for the life and lessons of our Saviour, because I feel it and because I rewrote that history for my children, every one of whom knew it from hearing it repeated to them long before they could read and almost as soon as they could speak.

But I have never made proclamation of this from the housetops.

Faithfully yours,

CHARLES DICKENS.

The reference was to a passage in "The Mystery of Edwin Drood," upon which Dickens was engaged at the time of his death.

—*Evening Post*.

• •

WORD comes that Czech Testaments cannot be secured rapidly enough to meet the demand in the new republic of Czechoslovakia. The thousands which have been distributed are eagerly being read. The Y. M. C. A. is doing much through its training school in giving a course of Bible Study to those preparing for leadership.

• •

THE Rev. Thomas Torrance, writing from Scotland where he is now on a well-earned furlough from his work as sub-Agent of the Society in China, says:

"You probably have heard that the timbers of the 'Mayflower' have lately been discovered built into an old English barn. This should interest Americans greatly. I saw a notice of this in last week's edition of the *British Weekly*."

• •

WE welcome the news that the *World Outlook* is to be continued. Begun under the auspices of the Board of Foreign Missions of the Methodist Episcopal Church, carried on a few months by the Interchurch World Movement, it now is taken up by a publisher who sees the great possibilities in it. He retains the editor, Mr. Willard Price, under whom the magazine has made such an enviable record. The general purpose and policy will continue it as a missionary factor.

It is a long way from Beirut to Plymouth Rock. Nevertheless Syria will celebrate Mayflower Universal Bible Sunday. A request has recently been received from the Rev. F. W. March of the American Press in Beirut asking for literature on the Mayflower Tercentenary. He proposes to translate and publish the Mayflower material in the Arabic language for circulation among the Arabic-speaking churches in the Near East. A request such as this and many others from foreign lands justify the title which the American Bible Society has adopted of the *Universal Bible Sunday*.

• • •

Hiram Bingham

We can never say too much in praise of real heroes in the cause of Christian Righteousness.

Hiram Bingham was a man who very much disliked any sort of adulation; but his glorious career warrants perpetual remembrance of his name by not only Christian people, but by everybody who loves his fellowmen. It is two years in October since he died literally in the harness—as he wanted to—as will be readily recalled by all who love the Lord and their fellowmen, for there is no other name among

THE policy of the Bible Society set forth in its Constitution "to encourage the wider circulation of the Scriptures without note or comment" has support in curious ways. This policy has kept the Society from publishing the "Red Letter Testaments," for which there has often been call. In one of the Agency reports for the past year is the comment:

"It is astonishing how many queer and erroneous views are held by people these days—a veritable Babylon of religions. People do not know what they believe. The 'Red Letter Bible' contributes to that. I find people who are sure that only the things printed in red ink are of God; all the rest is just history."

A comment from another source is that: "The American Bible Society still stands as a great interdenominational Agency holding the adherence of the greater part of Protestant American Christianity, largely due to the fact that the Scriptures it publishes are without note or comment and thus have aroused no question of doctrinal bias."

And a third sidelight is the fact that the first translator of the Scriptures into Spanish, Enginas, back in the middle of the 16th Century, was arrested and cast into prison for this translation, in part because he had put certain phrases of the Scripture in capitals.

• •

Christians more illustrious than his. At what was no doubt the last meeting of the few survivors of his Yale class of 1853—"The Famous"—the writer said, and now says, that though it included several men whose names are almost as familiar as household words to the American people, and who have written their names high on the scroll of Fame, yet Bingham leads them all. For he was the means of turning thirty thousand heathens of the Gilbert Islands into Christians, besides

doing a vast amount of missionary work in other South Pacific islands, and acting for a time also as special Agent to see that these simple folk were fairly treated as immigrants here and there as employees.

Mr. Bingham went as a young man strong and hearty to those islands which lie directly under the equator and are very low, very hot, and very miasmatic; and with his devoted wife worked steadily in the construction of a language for them, and in their civilization for about twenty-five years, till he was reduced to almost a skeleton, and barely succeeded in saving his life by resting in cooler climates; but he never recovered his strength.

During that trying period, he, as stated, created a language, then an alphabet, then primers and primary small books and a dictionary, and translated the New Testament into that language, and put it in circulation among the tribes; and all the time instructed them in the Christian faith and the better ways of living. Then, being assured by his physicians that to return to the Gilbert Islands

meant speedy death, he took refuge in Honolulu, the home of his great and Godly father, the pioneer missionary to the Sandwich Islands, where, in a quiet cottage given them by admiring friends, he and his wife continued his work for the Gilbertese, and translated much of the Old Testament into their language, and prepared several more books for their development and instruction.

In 1917 and 1918 he was in the United States in part overseeing the proofreading and printing of his Gilbertese Bible, and after its completion his life work was gloriously ended. He quietly and gently passed on to receive no doubt the welcome—"Well done, thou good and faithful servant! Enter thou into the joy of thy Lord."

Such men are an inspiration, and they should be had in everlasting remembrance by all Christian people, and all lovers of their fellowmen. Let us hope and pray that many will follow in his footsteps.

EDWARD P. BRADSTREET.

Cincinnati, October, 1920.

BIBLE SOCIETY RECORD

EDITORS, *The Secretaries*

NEW YORK, OCTOBER, 1920

AMERICAN BIBLE SOCIETY

THE fifth stated meeting of the Board of Managers for the one hundred and fifth year was held at the Bible House, Astor Place, New York, on Thursday, September 2, 1920, at 3:30 o'clock p. m., President Churchill H. Cutting in the chair.

Devotional exercises were conducted by the Rev. C. A. McAlpine, who read the thirty-fifth chapter of Isaiah, after which he offered prayer.

The minutes of the fourth stated meeting of the Board of Managers were presented and approved.

The minutes of the standing committees which had met during the month were also presented and approved.

The officers reported that a special donation of Bibles had been sent to Holland for presentation, through Bishop James H. Darlington, to each member of the Pilgrim Fathers' Commission, and a special copy of the Bible had been presented also, through the same channel, to the Queen of Holland.

The report of the death of the Rev. H. Loomis, for thirty years the representative of the Bible Society in Japan, was brought to the attention of the Board.

The Rev. W. F. Jordan, Agency Secretary of the Canal Zone and Central America Agency, was reported to have passed through New York on his furlough.

A cable was reported from Mr. W. W. Peet

announcing that the Rev. A. C. Ryan had accepted appointment as the Agency Secretary of the American Bible Society for the non-Arabic portion of the Levant Agency.

Announcement was made of a memorial service to the late Treasurer, Mr. Foulke, to be held on October 7th in connection with and just preceding the meeting of the Board.

The Secretaries reported the following consignments to the Society's Foreign Agencies during the month of August, 1920:

To Levant, 1,555 volumes, valued at \$591.45; to Mexico, 3,213 volumes, valued at \$4,108.57; to West Coast South America, 12,075 volumes, valued at \$1,204.34; to West Indies, 2,857 volumes, valued at \$883.45. Total: 19,700 volumes, valued at \$6,787.81.

The issues from the Bible House during the month were 99,298 volumes.

The meeting was adjourned.

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for ten cents.
2. Send the money by Bank check or draft.
3. Send it by an Express Company's money order.
4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order, payable to The Treasurer, American Bible Society, Bible House, Astor Place, New York.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of ———, to be applied to the charitable uses and purposes of said Society.

LEGACIES

Arnold, Mary L., late of Ware-	
house Point, Conn.....	\$48 96
Harriot, Mary A., late of New	
York, N. Y.....	3,157 02
Jones, Mary J., late of Living-	
ston Co., Mich.....	852 50
Naylor, John, late of Halifax,	
N. S.....	38 46
Peck, Andrew, late of Brooklyn,	
N. Y.....	1,000 00
Richards, Mary E., late of	
Stamford, N. Y.....	300 00
Spaulding, Benj. M., late of	
Lowell, Mass.....	200 00
	\$5,596 94

GIFTS SUBJECT TO LIFE INTEREST

Amounts received during the	
month.....	\$4,700 00

AUXILIARY SOCIETIES

	Credited as Donations	Credited on Acc't
Abbeville Co., S. C.	\$233 08	\$75 42
Alabama.....		61 20
Alachua Co., Fla.....		89 31
Cape May Co., N. J.....		28 64
Dutchess Co. Fe-		
male, N. Y.....	10 00	33 32
Kanawha Co., W. Va.....		1 98
Maryland.....		121 19
Morris Co., N. J.,		
Through Atlantic		
Agency.....	200 00	
Orange Co., N. Y.....	500 00	
Rome Welsh, N. Y.....		8 45
Scioto, Ohio.....		50 33
Tirzah, N. C.....	350 00	
Troy Female, Ohio	5 00	
Ulster Co., N. Y.....		6 63
York Co., S. C.....		14 90
		\$691 37

	Credited as Donations	Credited on Acc't
Received on Dona-		
tion Account.....		1,098 08
		\$1,789 45

HOME AGENCIES

Atlantic.....	\$2,568 70
Central.....	1,463 07
Colored People of the U. S.....	812 73
Eastern.....	510 43
Northwestern.....	3,518 94
Pacific.....	910 31
South Atlantic.....	1,112 59
Southwestern.....	1,496 17
Western.....	1,019 99
	\$13,412 93

From Home Agencies and Included in Home Agency Receipts

Donations from Auxiliary Bi-	
ble Societies:	
Brooklyn Bible Society.....	\$125 00
Pennsylvania Bible Society.....	562 14
Gifts from Churches and Or-	
ganizations.....	600 92
Gifts from Individuals and	
Other Sources.....	333 25

RETURNS FROM SCRIPTURES DONATED

Arthur U. Logan, Guam.....	\$2 00
Miss F. Hechtmen, New York,	
N. Y.....	2 00
Presbyterian Board of Publi-	
cation and Sabbath School	
Work, Sunday School and	
Missionary Dept., Philadel-	
phia, Pa.....	28 73
	\$32 73

RECAPITULATION

Legacies.....	\$5,596 94
Gifts Subject to Life Interest...	4,700 00
Auxiliary Bible Societies on	
Book Account.....	691 37
Auxiliary Bible Societies on	
Donation Account.....	1,098 08
Home Agencies.....	13,412 93
Returns from Scriptures Do-	
nated.....	32 73
	\$25,532 05

MISCELLANEOUS

Army and Navy Bible Fund..	\$5 00
Bankers Trust Co.....	20,000 00
Bible House Rentals.....	6,546 85
Bible Society Record.....	7 00
Burr Legacy.....	25
Expenses Calif. Bible House..	1 00
Gifts from Churches and Or-	
ganizations.....	14,542 50
Gifts from Individuals and	
Other Sources.....	1,051 55
Interest on Available Funds...	18 40
Investments Subject to Life	
Interest.....	327 45
Perpetual Trust Funds.....	3,015 00
Sales of Waste Materials.....	398 36
Salesroom.....	1,495 27
The Trade.....	897 95
Trust Funds Invested.....	30 00
	\$48,336 58

Total Cash Receipts.....\$73,868 63

Liberty Bonds (Journal Entry) \$95 50

CASH STATEMENT FOR AUGUST, 1920

RECEIPTS

From Auxiliaries.....	\$691 37
" The Trade.....	897 95
" Sales of Waste Materials.....	398 36
" Salesroom.....	1,495 27
" Bible House Rentals.....	6,546 85
" Gifts from Auxiliaries.....	1,098 08
" Legacies.....	5,596 94
" Gifts from Churches.....	14,542 50
" Gifts from Individuals.....	1,051 55
" Returns from Scriptures Donated.....	32 73
" Bible Society Record.....	7 00
" Home Agencies.....	13,412 93
" Perpetual Trust Funds.....	3,015 00
" Interest on Available Funds.....	18 40
" Investments Subject to Life Interest.....	327 45
" Burr Legacy.....	25
" Bankers' Trust Co.....	20,000 00
" Trust Funds Invested.....	30 00
" Trust Funds Subject to Life Interest.....	4,700 00
" Expenses California Bible House.....	1 00
" Army and Navy Bible Fund.....	5 00
	\$73,868 63

Cash Balance from July, 1920.....	\$6,718 07
	\$80,586 70

DISBURSEMENTS

For Manufacturing Department—Materials, Wages,	
etc.....	\$20,769 86
" Salesroom.....	280 00
" Depository—Salaries, Boxes, Cartage, etc.....	3,807 02
" General Expenses—Salaries of Officers, Clerks,	
Traveling Expenses, Printing, etc.....	4,887 70
" Bible House Expenses—Taxes, Repairs, Fuel,	
Insurance, etc.....	5,522 14
" Exchange Paid.....	18,400 82
" Remittances to Home Agencies.....	11,484 84
" Remittances to Foreign Agencies.....	2,972 67
" Bible Society Record.....	23 00
" Pensions.....	675 33
" Income Payable to Beneficiaries.....	567 71
" Diffusion of Information.....	2,769 05
" Legacy Expenses.....	33 25
" Library.....	81 17
" Bankers' Trust Co. (Trust Funds).....	600 00
" Income Available—Interest on Loans, etc.....	387 50
" History American Bible Society.....	13 83
" Gifts from Churches.....	359 55
	\$73,635 44

Cash Balance to September, 1920.....	6,951 26
	\$80,586 70

In the Name of God, Amen

"In the Name of God, Amen"

Is the title of a handbook offered by the American Bible Society in connection with the tercentenary of the Landing of the Pilgrims. It has been prepared for the occasion by Mr. Charles Stelzle and is rich in material about the Pilgrims, their principles and their policies. It is invaluable to ministers who plan to celebrate the Pilgrim Tercentenary. Nominal charge.

"A Little Journey to Plymouth"

Has been prepared by the same author and will be available for free distribution in churches observing Mayflower Universal Bible Sunday, on November 28, 1920.

"The Pilgrim and the Book"

A Dramatic Service of the Bible, prepared especially for the American Bible Society by Percy MacKaye, is also available. It is a service of rare beauty, exalting the power of truth. It is gripping, inspiring, dignified; and appropriate for churches and community exercises. Nominal charge.

These three books have been prepared for ministers for use on

Mayflower Universal Bible Sunday
November 28, 1920

For further particulars write

AMERICAN BIBLE SOCIETY
BIBLE HOUSE, ASTOR PLACE
NEW YORK CITY